

A  
SHORT SVMMME  
OF THE WHOLE  
CATECHISME.

Wherein the Question is propounded and  
*answered, for the greater ease of the com-  
mon people and Children, of Saint  
Saueries in Southwarke.*

First gathered by Mr. Thomas Ratliffe Minister  
of Gods word in Saint Saueries  
in Southwarke. *H*

*This is life everlasting to know the onely very God, and  
whome thou hast sent, Iesus Christ. Iohn, 17.*



LONDON

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TO THE PROFESSORS OF  
Christs Gospel in all places, Mr. *Thomas Ratcliffe*, wisheth the perpetuall  
comfort, *and the increase of the  
holy Spirit to the end of  
all liues.*

**I**T is not vnknowne vnto some of you deere  
Brethren in the Lord, that for your sakes  
chiefly I tooke paines, first to gather this brieife  
summe : therefore willing now to set it out,  
and make it common to others : I thought  
good to recommend the same to you againe  
in speciall, as a token of my good will towards  
you all, and as a memoriall of my doctrine and  
earnest labours bestowed among you: where-  
fore desiring to heare of your profit and fruits  
of my labours , I cannot but of very loue and  
duty exhort you, not onely to take this my la-  
bour in good part, but also to vse it aright, lest  
it bee a witnesse against you in the day of the  
Lord. It shall be very profitable and fruitfull  
vnto you if you cause this short summe to bee  
oft and diligently read in your Houses, for  
hereby yee your selues, your children and ser-  
uants,

### *The Epistle.*

uants, may profit more and more in the principall points of your saluation. What need yee haue of this continuall exercise in your house? yee know your selues, and by experience can beare witnes of the great and grosse ignorance of some among you: notwithstanding y cleare light of the Gospel of long now shining there. In handiing this matter, I haue studied to my power, to be plaine, simple, short, & profitable, not looking so much to the desire & satisfactiō of the Learned, as to the instruction and helpe of the ignorant. First I haue abstained from all curious and hard questions: and next I haue brought the question and the answer to as few words as I could, and that for the ease of children and common people, who cannot vnderstand nor gather the substance of a long question, or a long answer confirmed with many reasons: and yet if any will exercise their household in the common Catechisme, the which thing I exhort all men to doe, this my labour cannot hurt, but rather it shall be a great helpe to them, seeing I both gather the substance of the whole Catechisme into few words, and also follow the same order, except a little in the beginning, and in the end, where certaine thinges are added, which all men I hope shall iudge to bee very profitable and necessary to be

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be knowne : there are also some questions and answers interlaced in sundry places, but chiefly in the matter of the Sacraments, which serue greatly to the right vnderstanding of the matter in hand, but if men will bee both weary to learne the common Catechisme, and also this brieft summe, I cannot vnderstand what good will they haue to know the right way of their owne saluation : for certaine and sure it is, that the reading, rehearsing by word, the Beliefe, the Lords Prayer, the Lawe, and number of holy Sacraments, can profite nothing to saluation, without the right vnderstanding and liuely application of the same to our selues in particular, in the which onely doeth the true Christian faith consist. Wherefore I maruaile greatly of the brutishnesse of many, who doe glory in Faith, and yet haue they neither knowledge nor feeling of the principall heads of our Christian faith, as their answers doe testifie, when they are brought to any publike examination. But albeit the greater multitude perish in their wilfull ignorance, yet I hope some shall profit by this my labour taken for the Church of God, of the which I iudge you to be a part. Therefore take heede to your selues, and suffer not others to goe before you in this spirituall exercise,

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for great dishonour it shal be to you, if others shall profit inore by this brieft summe then ye, seeing for your cause it was first writtē, taught among you, and now lastly vnder your name, come to the knowledge of others: bee not of those men to whom all kind of good doctrine is either hard and obscure, or else ouer base and common: for as the one hath no will to learne, euen so the other would bee fed with some curiositie or new doctrine. If any shall complaine of my obscuritie in these short answers, let him consider how hard a thing it is to bee both short and plaine, or yet to satisfie all mens desire and iudgement in lesser matter then this is. In the meane time I desire all men to take this my trauell in good part, and

use it, to the Church and glory of

God, to whom be all honour,

glory, and praise, for

euer and euer,

Amen.

*In South-warke the 22. of  
October. Anno, 15, 2.*



A SHORT SUMME  
OF THE WHOLE  
CATECHISME.

Wherein the question is propounded and answered, for the greater ease of the common people and Children.

Question.

**A**RE you able to keepe all the Commandements of God?

Answer.

No, though I doe all that I can, yet I bzeake them every day in thought, in worde and in deed.

Q. What punishment belongeth to the bzeaking of these Commaundements?

A. The punishment for the least Commaundement bzeaking is sinne, and the reward of sinne is eternall death.

Q. Tell

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**Q.** Tell me now by what meanes shall you escape this eternall death which you haue deserved?

**A.** By the death of Christ.

**Q.** Haue all men part of the death of Christ?

**A.** No, some shall be damned.

**Q.** Tell me now, vnto whome doe the fruits of Christs death and passion appertaine?

**A.** Vnto the faithfull.

**Q.** Tell me now what is Faith?

**A.** Faith is a full assurance of my heart, that God for Iesus Christ his sake hath forgiven me all my sinnes, and doth account me one of his Children.

**Q.** You say that God for Christ his sake hath forgiven you all your sinnes: tell mee now why for Christ his sake, hath he forgiven you all your sinnes?

**A.** Because Christ dyed for my sinnes, hee payed the ransome which was due for my sinnes, he suffered the torments both in body and in soule that I should haue suffered, and so being risen againe he hath overcome death, and by overruling of death, hee hath gotten the victorie, and so he hath finished my justification.

**Q.** By what meanes doe you attaine vnto this Faith?

**A.** By

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**A.** By hearing of the Worde of God preached.

**Q.** Where that by the Scriptures?

**A.** Where it is said, But how shall they call on him in whome they haue not belæued, and how shall they belæue in him of whom they haue not heard, and how shall they heare without a Preacher? Rom. 10. 14. 17. Then Faith is by hearing, and hearing by the word preached.

**Q.** How is this Faith confirmed and increased now when it is begun in vs?

**A.** By hearing of the same word preached, and vsing of the Sacraments.

**Q.** What is a Sacrament?

**Answer.** An outward signe of an inward grace.

**Q.** How many Sacraments be there?

**A.** There be two Sacraments,

**Q.** Which be they?

**Answer.** Baptisme and the Supper of the Lord.

**Q.** Now shew me what the outward signe is, and what the inward grace is, and then we shall quickly know what a Sacrament is. Well, what is the outward signe in Baptisme?

**A.** Water.

**Q.** What

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**Q.** What is the inward grace ?

**A.** That our finnes are washed away by the blood of Christ, and so we be made partakers of all his blessings.

**Q.** What is the outward signe of the Lords Supper ?

**A.** Bread and Wine.

**Q.** What is the inward grace ?

**Answer.** The Body and blood of Jesus Christ.

**Q.** Doe you thinke that this Bread and Wine is turned into the naturall Body and Blood of Christ ?

**A.** No.

**Q.** How doe you proue that, by the Scriptures ?

**A.** Where it is said ; For I haue receiued of the Lord Jesus, the which I also haue deliuered vnto you : to wit, that the Lord Jesus in the same night that hee was betrayed, tooke Bread, and when he had giuen thanks, he brake and gaue it to his disciples, and said : Take, eate, this is my Body., doe this in remembrance of me : also he tooke the Cup, and said, Drinke ye all of it, for this is the New Testament in my Blood, this doe ye in remembrance of me, for as often as ye shall eate of this Bread, and drinke of this Cup,

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you shall shew the Lords death, untill he come againe. 1. Cor. I I. 24, 25.

**Q.** Well, now you haue proued very well that the Papists doe lye, when they say, that Christ is Really, Corporally, and Substantially in this Sacrament : Well, tell me now what difference is betwene this Bread and Wine, and other bread and wine ?

**A.** There is great difference in the vse of it, but not in substance.

**Q.** Are all partakers of this benefite that come to receiue the Sacrament ?

**A.** No, some shall be damned.

**Q.** Who then come woorthily vnto it ?

**A.** They that come with faith, with Repentance, and with Love both towards God and man.

**Q.** What is true Repentance ?

**A.** A true inward sorrow for all my sinnes, purposing to amend.

**Q.** Tell me now, to what end doe you come to receiue the Sacrament ?

**A.** First to the strengthening of my Faith :

**Q.** To what other end, &c.

**A.** That the same Spirituall nourishment that wee haue in Christ, and by Christ, may be sealed vp in our hearts, and in our Consciences :

**Q.** Where

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**Q** Prone me from the word, that there is a spiritual nourishment betwixt Christ and vs.

**A.** Where Jesus saide, I am the Bread of life, he that commeth vnto mee shall not hunger, and hee that beleueth in mee shall neuer thirst. *Iohn. 16. 35.*

**Q.** Prone yet another place to what other end you come?

**A.** That this same spirituall Union and coniunction that is betwene Christ and vs, may be sealed vp in our hearts and in our consciences.

**Q.** Prone me from the word, that there is a spirituall vnion betwixt Christ and vs.

**A.** Where it is saide, We are all members of his body, and flesh of his flesh, and bone of his bones. *Ephes. 5. 38.*

**Q.** To what other end doe you come to receiue the Sacrament?

**A.** That this same loue and vnitie that is in the Church of God, may be preserved and kept.

**Q.** Tell me to what other end you come to be partaker of the Sacrament?

**A.** To offer vp the Sacrifice of praise and thanksgiving vnto the Lord for all benefites and blessings received.

**Q.** You haue shewed me now what a Sacrament

ment is, the ends wherefore you come : now tell me how you must come , and what you must bring with you when you come to be partaker of the Sacrament : Well , what is the first thing that you must bring with you, when you come to be partaker of the Sacrament :

A. A sound knowledge in the will of God.

Q. Why, if you intend and imagine well, and thinke well, will not this then serue your turne :

A. No, because ignorance is a sinne, for by ignorance we fall into errors and heresies.

Q. Why, is a perfect knowledge required at your hands :

A. No verily , for the perfection of knowledge concerneth the life to come.

Q. Where that by the Scriptures.

A. Where it is said : We know in part, and by prophesie in part, but when the perfection of knowledge is come , then this which is in part shall be abolished.

Q. Where me a direct place from the Scripture, that ignorance is a sinne.

A. Where it is saide , Jesus Christ shall come from Heauen with his mighty Angels in flaming fire, rendering vengeance vnto all those that know not God , and which be not obedi,

obedient to the Gospel of Jesus Christ, and they shall be punished with eternall perdition, that is from the presence of the Lord and from the glory of his power. 2. Thes. 1. 6. 7. 8. 9.

Q. Proue me another place, &c.

A. Where it is said: The Lord knoweth his owne, and the Lord his Masters crib, but Israell hath not knowne, my people haue not vnderstood. A sinfull Nation, a people loaden with iniquitie, a seede of the wicked, corrupt Childzen, they haue forsaken the Lord, they haue prouoked the holy one of Israell vnto anger, they are gone backward. Esay. 1. 3.

Q. Proue me another place, &c.

A. Jesus Christ when hee prayed vnto his Father, he said: And this is eternall life, that they know thee to be the onely true God, and him whom thou hast sent, Jesus Christ. Iohn, 13. 7.

Q. Why if it be eternall life to know God, what is it not to know God?

A. Eternall damnation: that is, destruction both of my body and soule.

Q. Proue me yet another place, that Ignorance is a sinne?

A. Where it is said: For as they regarded not to know God, even so God deliuered them by into a reprobate minde, to doe the thinges which

which are not convenient. Rom. I. 28.

**Q.** Prone me yet another place.

**A.** Where it is said, Forty yeares long haue I contended with this generation, and said, it is a people that doe erre in their hearts, for they haue not knowne my wayes, vnto whom I swaie in my wrath, that they should not enter into my rest: That is, into the land of Canaan, that floweth with milke and honey.

**Q.** Why then, an vnfound knowledge will not serue your turne: Will any knowledge serue your turne?

**A.** No, for we may haue knowledge in Arts, Trades, and faculties, and in Tongues, in buying and selling, and in Husbandry, and such like.

**Q.** We may haue knowledge in Artes, in trades, and in tongues, but this knowledge doeth nothing concerne the receiuing of the Sacrament, for the Sacrament is instituted and ordained of God, to be administered in an outward element, wherein is represented a spirituall thing. Now seeing the thing that is spirituall, our knowledge must be a spirituall knowledge, and we must not come in ignorance. Tell then, you say you must haue a sound knowledge in the will of God: where must you learne that will of God?

A. In this worde, that is, in the booke of the olde and new Testament.

Q. Well, to conclude this point, what is the first thing that you must bring with you when you come to be partaker of the Sacrament?

A. A sound knowledge in the will of God.

Q. What is the second thing that you must bring with you when you come to be partaker of the Sacrament?

A. Faith.

Q. What is faith?

A. Faith is a full assurance of my heart, that God for Christ his sake hath forgiven me all my sinnes, and doth account me one of his children.

Q. Now make me a brieve definition of your faith. You say that there is God the Father, God the Sonne, and God the holy Ghost: tell me now how many Gods there be?

A. There be three persons but one God.

Q. Now these three persons haue three severall and distinct offices; what is the office of God the Father?

A. He hath made Heaven and Earth, and all things in the same, things visible and invisible.

Q. Now there are foure things to be considered

dered in this Creation of Heauen and Earth,  
and all thinges in the same: tell me now what  
is the first thing?

A. The first thing to be considered in this  
Creation, is the great and infinite power of  
G O D, in that he hath made all thinges of  
nothing, at his ease, and at his pleasure, euen  
by his woꝛde.

Q. Shew me a direct place from the Scrip-  
ture, that he hath made all thinges of nothing  
euen by his woꝛd?

A. Where it is said, He spake the woꝛd and  
they were all made, he commanded and they  
were created. Psal. 14. 85.

Q. What is the second thing that is to be  
considered in this Creation?

A. The great and infinite wisdome of God  
in that he hath made all Creatures in their se-  
uerall proportions and beauty, of such an in-  
numerable multitude, that it is wonderfull to  
behold his infinite wisdome, especially in the  
Creation of man, for that not one amongst ten  
thousand is like vnto the other, but they differ  
in the proportion of the body, or the face e-  
specially: which being little more then halfe  
a foote, yet not one in the face among many  
thousands are like one another, but they  
differ in the proportion of the nose, or of the  
eye,

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eye, of the gesture, or the countenance, even  
in this especially is to be seene the wonderfull  
wisdome of God.

**Q.** What is the thirde thing to be considered  
in this Creation?

**A.** The great and infinite mercy of God, in  
that he hath made all Creatures for the use  
and for the benefite of man, especially for the  
faithfull, his children.

**Q.** He hath made the Heauens, where-  
fore?

**Answer,** One day to receiue the children of  
God?

**Q.** He hath made the Earth, wherefore?

**A.** To maintaine man.

**Q.** He hath made the Creatures, where-  
fore?

**A.** To feede, nourish, and recreate man.

**Q.** He hath made the Sunne, the Moone, and  
the Starres, wherefore?

**A.** To light man.

**Q.** He hath made the Angels in Heauen, &c.

**A.** To guide man in his wayes by his Fa-  
therly appointment.

**Q.** Now shew the fourth thing that is to be  
considered in this Creation?

**A.** The great infinite Iustice of God in  
that, that he by his Iustice doth rule and guide  
man,

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man, and all Creatures, he guideth his Childzen, and also the wicked, so that the wicked cannot hurt his childzen, but by sufferance for their correction.

**Q.** How as he hath made all thinges, so by his power and by his prouidence he doth preserve and keepe all thinges, especially his childzen the faithfull in all dangers whatsoeuer: how can you proue me that he hath preserved his childzen in all eminent dangers whatsoeuer?

**A.** He saved the Childzen of Israell from the handes of Pharao, when they came forth of Egypt, for he deuided the red Sea into two parts, and caused the childzen of Israel to goe through the sea vpon dry ground, for the waters were deuided: and as for Pharao, euen he and his mighty Army pursuing the Childzen of Israel into the midst of the Sea, euen he and all his mighty army were all drowned. Here we may beholde the infinite mercy of God in preserving of his, and destroying of all his and their enemies.

**Q.** Proue me yet another place, &c.

**A.** Daniel when he was cast into the Lyons denne amongst many Lyons, yet the Lord did shut the Lyons mouthes, and he did deliuer him.

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**Q.** Proue me another place?

**A.** The three Childzen when they were cast into the middell of the hote fierie furnace, yet the Lord of his great mercy did deliuer them in the midst of the fire, vnto the confusion of their enemies.

**Q.** Proue me another place from the Scripture.

**A.** Jonas when he was cast into the Sea, and had bene in the Whales belly three dayes and three nights, yet the Lord of his infinit mercy did deliuer him, and caused the fish to cast him whole and sound vpon the dry land.

**Q.** Well, to conclude now, what hath God the Father done for you?

**A.** He hath made me, and doth preserve and keepe me.

**Q.** What doth this same word Jesus signifie?

**A.** A Saniour.

**Q.** Whom shall he saue?

**A.** All those that beleeue in him.

**Q.** What doth this word Christ signifie?

**A.** Anointed.

**Q.** What was he annointed?

**A.** A Prophet, a Priest, and a King.

**Q.** How proue you that he is a Prophet?

**A.** He is a Prophet, in that he reuealed the

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will of God his Father vnto the people at all times, and at all seasons, in season, and out of season, at home and abroad, both by Sea and Land.

**Q.** Tell me to what end did he teach the people?

**A.** That the people might become the Disciples of Jesus Christ: and this is the end of all teaching and preaching.

**Q.** How proue you that he is a Priest?

**A.** He is a Priest, in that he offered by himselfe once for all, to be a full and a sufficient sacrifice for all our finnes, the doctrine which he had taught, he sealed it with his owne blood.

**Q.** How proue you that he is a King?

**A.** He is a King, in that he gouerneth the hearts of all his Childzen by his holy spirit.

**Q.** Proue me by the Scriptures that he is a King.

**A.** Where it is saide, Reioyce O daughter Sion, O daughter Ierusalem, Zach. 9. 9. behold thy King commeth vnto the make, he saued himselfe, p[ro]ceeding vpon an Ass, and an Asses colt.

**Q.** You saide Jesus Christ was both God and man: I say now, as he was God, he could not dye, and as he was man he could not overcome death, how doe you reconcile these two

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together :

A. As he was man he dyed, but as he was God he overcame death, he fought against sinne, the world, and the diuell, and as he was God he overcame them all.

Q. You saide that Iesus Christ was both G O D and man : proue me from the Scriptures first his Godhead.

A. Where it is said : Iesus Christ was yesterday, to day, and the same shall be for ever. Heb. 13. 8.

Q. Now proue his manhood.

A. Where it is said : As concerning his Son Iesus Christ, he was made of the seed of David according to the flesh. Rom. 1. 3.

Q. Proue me yet another place.

A. Where it is said : But when the fulnesse of time was come, God sent his Son into the world made of a woman, and made vnder the Law, to redeme them that were subiect to the Law, that we might receiue the adoption of sonnes. Gal. 4. 4. 5.

Q. Well, when Iesus Christ dyed, what are the torments that he suffered in body?

A. He was nayled vpon the Crosse, he dyed, and was buryed.

Q. What are the torments he suffered in soule?

A. He

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A. He sustained the wrath of God his Father, which was due for all our sinnes.

Q. Well, Iesus Christ rose againe the third day, tell me to what end?

A. For our iustification.

Q. He is ascended into Heauen, tell me to what end he ascended?

A. To prepare a place for vs.

Q. What thinges principally doe you note by this his ascention?

A. Iesus Christ being our head, we being his members: the head being ascended, we that are his members must needs follow.

Q. How else doe you proue?

A. Iesus Christ being our Captaine, we are his souldiers, our Captaine being ascended, we that are his souldiers must needs follow.

Q. How else doe you proue?

A. Iesus Christ being our Maister, we are his seruants, our Maister being ascended, we that are his seruants must needs follow: for the seruants attend vpon their Maister in his owne house, and in his owne pallace.

Q. Very well saide, we are vnited to Iesus Christ as the branch is to the vine: nay, as the husband is to the wife, for they two are one flesh: now we must not vnderstand this to be a carnall coniunction, but a spirituall coniunction,

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unction : now as hee is ascended, so he shall descend : tell me now, to what end shall he descend ?

A. To iudge the quicke and the dead, the good and also the bad.

Q. I say now the soules of the righteous being deceased, they are in ioyes already : and the soules of the wicked being deceased, they are in torments already : tell me then, to what end shall he then come to Iudgement ?

A. He shall come to iudgement vnto this end, that whereas the soules of the righteous being in infinite ioyes already, and the body being in graue, he shall come to iudgement, and giue sentence, that both body and soule shall enter into ioyes : contrariwise, of the wicked that whereas the soules of the wicked are in torments, and the body in the graue, he shall come vnto iudgement, and giue sentence, that both body and soule shall enter into torment : to this end shall he come to Iudgement.

Q. Vnto what else hath your Faith relation ?

A. Vnto the whole Church of God.

Q. What doth this word Catholike signifie ?

A. An vniuersall Church dispersed through the face of the whole earth, not tyed vnto any certaine place, as vnto Asia and Africa, as the  
Turke

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**Turke** doth imagine, that is, as the Idolaters doe imagine, noz vnto Rome, as the Papists doe imagine, but in all places God had his Church, now hath, and he will haue vnto the end of the world.

**Q.** What are the especiall marks and signes of the true Church of God?

**A.** Where the word of God is truly preached, and the Sacraments truely administered, and discipline.

**Q.** What are they that are of the true Church of God?

**A.** A company of the faithfull, those that the Lord hath seperated, from the rest of the world, and hath selected and chosen them vnto himselfe, to be vnto him a peculiar people.

**Q.** What blessings are promised vnto the true Church of God?

**A.** Those blessings that are promised vnto the true Church of God, and to none else but those that are of this Church, are these blessings: remission of sinnes, resurrection, and everlasting life.

**Q.** Vnto what else hath your Faith relation?

**A.** Vnto the whole word of God.

**Q.** Into how many parts is the whole word of God diuided?

**A.** Into

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A. Into two partes, into the Law and the Gospell.

Q. What doth the Law teach vs?

A. The Law teacheth vs what we should doe, and the Gospell teacheth vs what we should believe.

Quest. What else hath your Faith relation vnto?

A. Vnto all the promises of God.

Q. Very well said, for God hath promised that whosoener doth truly repent, shall be saved. But tell me now I pray you, hath not your faith relation to some promises more than to other?

A. Yes verily, to those promises which concerne the remission of sinnes, and the fruition of the life to come.

Quest. Well, to conclude: what hath Iesus Christ done for you?

A. He hath dyed for my sinnes, and risen againe for my iustification.

Q. You say there is God the holy spirit: vnto whome hath this holy spirit relation?

A. Vnto the Elect.

Q. By what meanes is this holy spirit giuen to the Elect?

Ans. By three meanes: First by hearing the Word preached, secondly, by the vse of the Sacra-

Sacraments, and thirdly, by prayer.

**Q.** How necessary is this holy Spirit unto us?

**A.** First it is so necessary, that without it we cannot be saved.

**Q.** How else?

**Ans.** Without it we cannot be regenerated.

**Q.** How else?

**A.** Without it we cannot have faith.

**Q.** How else doe you prove, &c.

**A.** Without it we cannot have repentance.

**Q.** How else?

**Ans.** Without it we cannot have a sanctified life, ( and without all these things ) or except we have all these things, we cannot be saved.

**Q.** Well, what hath this same holy Spirit done for you?

**A.** He hath sanctified me, and wrought this faith in me.

**Q.** How shall you approve unto your selfe that you have this same true and lively faith?

**A.** When I finde in my selfe the true woorks and fruites of Faith.

**Q.** What be the true woorks and fruites of Faith?

**A.** There

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A. There be many woꝝkes and fruites of faith, but I doe bring them all vnto these two heads, that is, when that I hate, loath, and detest all my sinnes, and truly doe imbrace vertue, pietie, and godlinesse.

Q. What is the third thing that you must bring with you when you come to be partaker of the Sacrament?

A. Repentance.

Q. What is true repentance?

A. A true inward sorrowe for all my sinnes, purposing to amend.

Q. What comfort doth true repentance administer vnto you?

A. It doth distinguish me from an Hypocrite.

Q. What other comfort doth it administer vnto you?

A. It doth assure me that I haue Faith.

Q. Why doth it assure you that you haue Faith?

Answer, Because it is an especiall fruit of Faith.

Q. What else doth true repentance administer vnto you?

A. It doth assure me that I imbrace the Gospel, and consequently eternall life.

Q. Why doth it assure you that you imbrace the  
the

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the Gospell?

A. Because that it is a principall part of the Gospell: for the Gospell is divided in Faith and Repentance.

Q. What other comfort doth true Repentance administer vnto you?

A. It doth assure me that I haue remission of all my finnes.

Q. What other comfort, &c.

Ans. It doth stay Gods iudgements which else would haue fallen vpon me for my finnes.

Q. Proue me out of the Scriptures, that true Repentance did at any time stay Gods iudgements.

A. The Niniuites, when they repented at the preaching of Ionas, the Lord stayed his heauy Iudgements, which else should haue fallen vpon them for their finnes. Ionas. 3.

Q. How shall you proue vnto your selfe, whether you haue this same true Repentance or no?

A. When I shall finde in my selfe an alteration and a change.

Q. What alteration and change?

A. This alteration and change, that whereas I had great delight in the sin of drunkenness, or in the sinne of the prophaning of the Sabbath

Sabbath day, or in any other sinnes, now I hate all sinnes in my selfe, and all other.

**Q.** What is the fourth thing that you must bring with you when you come to be partaker of the Sacrament?

**A.** Loue.

**Q.** Towards whom?

**A.** Towards God and man.

**Q.** What, must we loue our friends onely?

**A.** No, we must loue our enemies also.

**Q.** How proue you that from the word?

**A.** Iesus saide: Loue your enemies, blesse them that curse you, doe good vnto them that hate you, and pray for them which hurt and persecute you. Math. 5. 44.

**Q.** What example can you shew me that we ought to loue our enemies?

**A.** We haue first the example of God himselfe, he loued vs when we were enemies vnto him, nay he so loued vs, that he gaue his onely Sonne vnto death for vs.

**Q.** Proue me yet another example, that we ought to loue our enemies.

**A.** Iesus Christ so loued his enemies which put him to death, that he prayed to his Father and saide: O Father forgive them, for they know not what they doe.

**Q.** Proue mee yet another example that we

we ought to loue our enemies.

A. The Prophets and the Apostles in generall, loued their enemies that persecuted them to death : as for example, Stephen when hee was stoned, he prayed for his enemies, and saide : Lord lay not this sinne vnto their charge, and when he had thus spoken, he slept (or dyed) Act. 7. 59.

Q. What comfort haue you if you finde in your selfe this same loue ?

A. It doth assure me that I am translated out of darknesse into light.

Q. How doe you proue it from the word ?

A. Where it is saide : Maruaile not my brethren, though the world hate you, you know that we are translated out of death vnto life, because we loue the brethren. 1. Iohn. 3. 14.

Q. What other comfort doe you find in your selfe, if you loue your enemies and aduersaries ?

A. It doth assure me that I am of the Disciples of Iesus Christ.

Q. What other comfort doth it administer vnto you if you loue your enemies ?

A. It assurcth me that the Church of God loneth me.

Q. What other comfort doe you finde in your selfe, if that you loue your enemies and

aduersaries :

A. It doth assure me that I am fit or able in some small measure, to offer vp my prayers vnto the Lord.

Q. Very well saide, for a man cannot pray that his prayers may be acceptable vnto the Lord, except he loue his brother and forgive him, if his brother haue offended him : for except we forgive we cannot pray, but we desire our owne damnation. But shew me now what danger you are in, if you doe not loue your enemies and aduersaries aswell as your friends, for every man will loue his friend : but tell me in what case you are, if you loue not your enemies :

A. If I loue not mine enemies, then I am not the childe of God, but the seruant of Satan, and am vnder condemnation.

Q. Wone me from the word, in what dangerous case you are in, if that you loue not your enemies and aduersaries :

A. Where it is said : Whosoener hateth his brother is a man-slayer, and you know that no man-slayer hath eternall life abiding in him. 1. Iohn. 3. 15.

Q. Wone me another place from the worde, in what dangerous case you are, if you loue not your enemies and aduersaries :

A. Where

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A. Where it is said : Though I speake with the tongues of men and Angels (had tongues and I had the vse of them, and did not bestow them to profit my neighbour, it were nothing but vaine babling) and haue not loue, I were as a sounding Brass, or a tinckling Symball. And though I had the giift of prophesie, and knew all secrets, and all knowledge, yea if I had all Faith, so that I could remoue mountaines, and haue not Loue, I were nothing: and so forwards. 1. Cor. 13. 2. 3. 4.

Q. What is the fift thing that you must bring with you, when you come to be partaker of the Sacrament?

A. A thankfull heart vnto God.

Q. Vnto whome must you be thankfull?

A. To God onely.

Q. And not vnto man?

A. Yes, vnto man as the instrument of God, which he hath made to relieue vs in our needs and necessities.

Q. Wherein doth your thankfulness consist?

A. In our dutifull walking befoze our God, and in our care and conscience to doe his will, and to keepe his holy Commandements.

Q. What must we be thankfull for?

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**A.** We must be thankfull for all blessings, both spirituall and temporall.

**Q.** What be the temporall blessings?

**A.** Good Lawes, good Magistrates, health, wealth, and prosperitie, and other temporall blessings.

**Q.** What be the spirituall blessings?

**A.** Faith, repentance, and loue.

**Q.** What blessings doe you receiue in this Sacrament, if you receiue it worthily?

**A.** Blessings vnspokeable, which the heart of man is not able to conceiue: for I doe beleue as I see the Bread broken, and the wine poured out before my face, so I doe beleue that the body of Iesus Christ was broken, and his blood was shed for my sinnes: and I trust as I receiue this bread and wine into my body, to the refreshing of my body, so I doe beleue that the body and blood of Iesus Christ shall nourish my soule into euerlasting life, and that by his blood my sinnes shall be cleane washed away, and that the Lord will remember them no more.

**Q.** Vnto whom ought the Sacraments to be administered?

**A.** Vnto none but vnto the faithfull.

**Q.** How doe you proue that from the word?

**A.** Where it is saide, Giue not holy thinges vnto

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unto Dogges, neither call **Dearies** before  
Swine, least they treade them under their  
foete, and turning againe, they all to rent you.  
Math. 7. 6.

*Q.* **Very well saide, Iesus Christ counteth**  
the vnworthy receiuers as dogs and Swine,  
because they came vnmercifully, and not pre-  
pared: they come in malice, in hatred one to  
another, they offer not a sweete but a stinking  
sacrifice vnto the Lord: their sacrifice is like  
curled Caine, but not of righteous Abel:  
therefore I say they receiue the seale of their  
damnation. Proue me yet another place from  
the word, vnto whom the Sacraments ought  
to be administred.

*A.* **Where it is said (or written) and the Eu-**  
nuch said vnto Philip, here is Water, what  
doth let me now to be Baptized? Philip an-  
swered and said vnto him, (marke this) If  
thou belouest with all thy heart thou mayest:  
the Eunuch answered and saide vnto him, I  
beloue Iesus Christ to be the onely Sonne  
of God, and when he had confessed his Faith,  
Philip baptized him. Act. 8. 37. 38.

*Q.* **Proue me another place from the word,**  
that the Sacraments ought to be administred  
to none but vnto the faithfull?

*A.* **Where Iosias King of Iudah and Ieru-**  
salem

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salem said unto the Levites: so sanctifie your  
selues, and prepare your Brethren, Exhort  
every one to examine themselves, that they  
may be meet to eate the Passcouer, that they  
may doe according to the word of the Lord by  
the hand of Moses. 2.Chron.35.6.

✠ And so I cease, omitting many other pla-  
res, which I could proue: and I will end,  
committing you to the tuition of that God,  
which made Heauen and Earth, and  
doth rule, governe, and guide  
the same, and all crea-  
tures whatso-  
ever.

FINIS.



